

**Personality and Office
of the
Holy Ghost**

**And His Relation to the
Christian Worker
With Other Selections**



**By
Geo. B. Kulp**

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IN THE POWER HOUSE— ALONE WITH GOD THE SECRET OF POWER

“Want of private devotional reading and shortness of prayer, through incessant sermon-making, had produced much strangeness between God and my soul.”

“Of course the preacher, above all others, is a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office. If ministers are not very prayerful they are to be pitied. If a preacher become lax in sacred devotion, not only he needs to be pitied but his people also, and the day will come in which he will be ashamed and confounded. All our libraries and studies are mere emptiness compared with our closets. Our seasons of fasting and prayer have been high days indeed. Never has heaven’s gate stood open wider, never have our hearts been nearer the celestial glory.’

“Talking to men for God is a great thing, but talking to God for men is greater still.”

“The preachers who gain mighty results for God, are men who have prevailed in their pleadings with God ere venturing into the pulpit to plead with men. The preachers who are mightiest in their closets with God, are the mightiest in their pulpits with men.”

“PRAYER is the first thing, the second thing, the third thing, necessary to a minister. PRAY THEN, MY DEAR BROTHER, PRAY, PRAY, PRAY.”

“The preacher is commissioned to pray as well

as to preach." His commission is incomplete if he does not do both well."

"The preacher that prays, puts God into the work. God does not come into the preacher's work as a matter of course, or on general principles, but He comes by prayer and special urgency. That God will be found of us in the day that we seek Him with the whole heart, is as true of the preacher as of the penitent. "The superficial results of many a ministry, and the deadness of others is to be found in the lack of praying."

"God's true preachers have been distinguished by one great feature, they were men of prayer. Prayer was to them what it was to Paul, a striving with earnest effort of soul; what it was to Jacob, a wrestling and prevailing; what it was to Christ, strong crying and tears. The effectual fervent prayer has been the mightiest weapon of God's mightiest soldiers."

"The great masters and teachers of Christian doctrines have always found in prayer their highest sources of illustration. Not to go beyond the English Church, it is recorded of Bishop Andrews that he spent five hours daily on his knees."

"One bright benison that private prayer brings down is an unction from the Holy One. Unction is the undefinable in preaching that makes it preaching. It is the Divine in preaching."

"All the preacher's efforts will be vanity or worse than vanity, if he have no unction. Unction must come down from heaven and spread a savor and feel-

ing and relish over his ministry, and among the other means of qualifying himself for his office, the Bible must hold first place, and the last also must be given to the Word of God and prayer."

"Study universal holiness of life. Your whole usefulness depends on this, for your sermon lasts but an hour or two. Your life preaches all the week. Give yourself to prayer, and get your texts, your thoughts, your words from God. Luther spent his best three hours in prayer."

"A prayerless ministry is the undertaker for all of God's truth and for God's Church. He may have the most costly casket, and the most beautiful flowers, but it is a funeral, notwithstanding the charming array. A prayerless Christian will never learn God's truth, and a prayerless ministry will never be able to teach God's truth."

"If some Christians that have been complaining of their ministers had said and acted less before men, and had applied themselves to God with all their hearts to cry to God for their ministers, had as it were, risen and stormed heaven with their humble and fervent and incessant prayers for them, they would have been much more in the way of success."

"The holier a man is, the more does he estimate prayer; the clearer does he see that God gives Himself to the praying ones, and that the measure of God's revelation to the soul is the measure of the soul's longing, importune prayer for God. Salvation never finds its way to a prayerless heart. The

Holy Spirit never abides in a prayerless spirit. Preaching never edifies a prayerless soul. Christ knows nothing of prayerless Christians."

"The call now of prayer to every saint is the Spirit's loudest and most exigent call. Sainthoods piety is made, refined, perfected by prayer. The Gospel moves with slow and timid pace when the saints are not at their prayers early and late and long."

"None but praying leaders can have praying followers. Praying apostles will beget praying saints. A praying pulpit will beget praying pews. Non-praying saints are a beggarly gang of saints who have neither the order nor the beauty nor the power of saints."

"I urge upon your communion with God, a growing communion. There are curtains to be drawn aside in Christ that we never saw, and new foldings of love in Him. I despair that I shall ever win to the far end of that love, there are so many plies in it. Therefore dig deep, and sweat and labor, and take pains for Him and set by as much time in the day for Him as you can. He will be won in the labor."

Nothing is too hard for God to do if He can get the right kind of a man to do it with. God will work wonders if He can get a suitable man. God wants elect men, out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery, men who by this insolvency and crucifixion have turned toward God perfect hearts. Has He you? Can He have you? When?

To the Church of God, the saints in Christ Jesus, greetings! Some years ago some one sent me the following pages on the "Secret of Successful Ministry." I know not who sent them, nor do I know who was the author, but I do know they were made a blessing to my soul, and drove me to my knees, and alone with God. "When you get a good thing, pass it along," has become an adage, and in accordance therewith I prayerfully send this along, that God may be glorified and some one get the "Gift of the Knees." There never was greater need than to-day of praying men and women, folks who get alone with God, and stay till they hear from heaven. Many know but fail to practice. Jesus took it for granted His followers prayed, for in the Sermon on the Mount, in which we have the rules for the kingdom. He said, "When ye pray," and it may well be questioned whether one is a real follower of Jesus unless they pray. I would these pages may reach the homes and hearts of thousands and that we have a volume of prayer going up to heaven that will make God glad, satisfy the heart of Jesus, and hasten His coming.

THE SECRET OF SUCCESSFUL MINISTRY

My Dear Brother,—In your last letter, you express a strong desire that I would give you my opinion respecting success in your ministry in connection with prayer.

Your ask—"If I pray for sinners constantly and

faithfully in my closet, and confess and mourn over the sinfulness of my people before God, will a greater power and unction attend my ministry? And will souls be converted in proportion as I thus act, provided I do it in faith? Do, my brother, speak out on these subjects with all plainness, as a father in the Gospel to his son. I do not ask the above questions with any other design than to enable me to see my way clear in the work of God."

I am thankful to receive such inquiries from you, and look to God to enable me to answer them according to His Word.

All the mighty men of God, since the foundation of the world, who have shaken the kingdom of darkness, have been men of prayer. Moses pleaded until he had power to turn aside heaven's thunderbolt of wrath, although God said, "Let me alone, that I may destroy them, and blot out their name from under heaven." Elijah, after long and powerful pleadings, shut and opened heaven. But I will not speak of what prophets, apostles, and other inspired men have done through faith and prayer, lest you should be discouraged, although they were men "subject to like passions as we are." (James 5: 17.)

Look, then, at a Baxter, who stained his study walls with praying breath; and, after he received a rich anointing of the Holy Ghost, sent a river of living water over Kidderminster, and was the means of converting hundreds. Luther and his coadjutors were men of such mighty pleadings with God, that they broke the spell of ages, and laid nations subdued

at the foot of the cross. John Knox grasped in his strong arms of faith all Scotland. His prayers terrified tyrants. Whitfield, after much holy, faithful closet pleading, went to the Devil's fair, and took more than a thousand souls out of the paw of the lion in one day. See a praying Wesley, a pleading Bramwell, Stoner, Smith, and Carvosso, each of whom led thousands to Jesus; Anne Cutler and Mrs. Fletcher, whose breath was prayer, and who had souls in every place. In 1820 and 1821, a few plain, holy, praying Christians were instrumental in leading seventeen thousand souls from Satan unto Christ. John Oxtoby, with his one talent, sighed, wept, fasted, and groaned, and prayed for sinners for hours, pleading the atonement, and casting them on it by faith's strong arms; then entering the pulpit and speaking words of flame, so that hundreds were saved by his means.

It is to be deplored that here are not more soul-saving evangelists in the present day: I mean men who are blessed in the conversion of souls at every place. But let us look to ourselves. I feel ashamed of myself! My closet, Bible, study, family, church, the world, heaven and earth—all witness against me.

But I must stop, or my epistle will be all introduction.

Just allow me to say, that I take it for granted that God has saved you from pride, the love of money, the fear of man, and especially from mere party zeal. If you only want sinners converted to gain a great name in the Church, to swell your party, or

to show what great feats you can do, God will not use you. Your state of soul is poor indeed. But if you can and do rejoice when you hear of souls being saved in any other church, then all hail! and take the following counsel, which is the best I can give you on the subject of your inquiries.

If your heart is burdened and ready to break for the salvation of souls, and you feel willing to be anything—even a fool in the eyes of a God-dishonoring world and of a sleepy Church—so that souls may be saved, then, if I know anything of the matter, you are in a proper state of soul to begin to work for God. And if you have none of this yearning of heart for souls, alas! how are you anything better than a hireling shepherd? But I can give you credit for an earnest desire for the salvation of the lost. To strengthen that desire look at the multitudes around you hurrying on to a dark perdition. How many thousand within the pale of the professing Church, who have nothing of religion but the name; and how many who have renounced even the name! They never open a Bible. They never enter a church. They never bend a knee. They live as heathen—as godless and as sensual as the sons of Athens and Rome in the olden time. How sad the thought! You are moving through time to eternity in the midst of a vast mass of perishing souls. They surround you on every side. Go out, like Nehemiah, by night, and survey the desolation of the city. See the dramshops, and the pawnshops, and the dens of infamy, and the gambling-houses, and the many

places of sinful amusement. Count, if you can, the number of their victims, or realize the amount of the evil which, unitedly, they produce. Death and damnation are moving to meet them. Look, my brother, at the whole mass of sinners, trampling under foot the redeeming blood of Christ, and steeling their consciences against the Holy Ghost; making stepping-stones to hell of God's Book. See them shut their eyes. Yes! they are emphatically in earnest to damn their bodies and souls for ever.

Look at them—look at them! Do you see them? Then you see them on a slippery hill, going down to hell! Think how they dishonor God. Think how they pierce the Savior. Think how they grieve the Holy Spirit. Think how they damn the rising race. Think how they people the wide burning pit! See how they push one another off the stage of life into perdition! See, thousands of them have taken all but the last step; so that, if you do not pluck them thence at once, the next step will be hell, with all its remorse and despair, its blackness and darkness, its weeping and wailing and gnashing of teeth, and that for ever, and forever, and FOR EVER. Oh, brother, all this is true, and will you not use the weapon which God has Himself placed in your hands, and go and wrestle with Him to save this people? Think of the value of their souls! Think of the bleeding, pleading love they are slighting! Think of the eternal damnation they are going to. Think of the heaven of increasing glory they are losing. Think of the influence they have in drawing millions with and

after them to hell. Think what glory it would bring to God the Father, Son, and Spirit, if you could be the means of their conversion. Think deeply, think earnestly and yet soberly, between living in sin and drawing multitudes after them to hell, and being converted by God's Spirit given in answer to your prayers, and becoming themselves the instruments of conversion to others. Think of Gethsemane, Calvary, and the blood-sprinkled mercy seat. Think what Jesus has done, and is willing to do for them. Think of what he has done for millions as bad as they, when they repented, forsook sin, and believed. Think of what He did for bloody Manasseh, the murderer; mad Saul, wicked Magdalene, swearing Bunyan, the infidel Rochester, and millions of others, —drunkards, thieves, and the very worst of sinners, on this side of the pit. Nay, think until your soul is harrowed up within you, and melts into pity, or flames into burning charity. Then, with your full, love-stricken heart, enter your closet, and bewail the sins of the people before the Lord. Take up a deep lamentation, and bewail their lost condition and their aggravated sins. Make their sins your own, so to speak; that is, feel for them, and pray for them, as though you were in their almost lost condition. Yoke yourself in with them. Be particular in confessing their sins. Do not cloak them. Like Moses Daniel, Jeremiah, Nehemiah, Paul, and other holy ones, confess them again and again. While you are confessing and mourning over them, keep casting your soul and their sins on the atonement; recognize the infinite willingness of the Redeemer to

save them; and plead with God to save them. Don't plead to make God willing to save them, for He is already infinitely willing. But plead because God does and always will answer the pleadings of bold, holy faith. You need not spend your time studying the philosophy of the thing. It is so. The Book of God and every page of church history says, "It is so." The success which has always attended such closet prayers set it beyond all doubt. As you are pleading, imitate Moses. When God was about to cut off guilty Israel, he pleaded His promise, His oath, His stretched-out arm; he pleaded again and again; even after God said, "Let Me alone," he pleaded in faith. "Go thou and do likewise." Plead the power of God; plead the love of God; plead the "yea" and "amen" promises of God. Plead the death of Jesus. Cast your strong-nerved arms of faith around sinners, and bring them to the cross of Calvary. Plead heaven with its everlasting glory; hell, with its darkness, fire, and adamant chains. Plead the shortness of time; plead the length of endless eternity. Enter deeply and fully into their awful state. I do not want you to be a mere happy, joyful Christian; but one who drinks with Christ the bitter cup. But mind and do all in faith, with a single eye to the glory of God; and, if you plead in this way for hours, you will soon learn the grand secret of shaking the town, and sending a wave of living water over the land. Christ says, "He that believeth, out of his belly shall flow rivers of living water." Believe then, and flood your district, no

matter what stands in the way. If, while you are pleading, you only believe, something great will be effected. Oh, for a few Moseses, Jeremiahs, or Pauls, to stand in the gap!

My brother, be a man. Do something. Do it—do it—do it;—but do it at once.

Yours, as ever

A Lover of Souls.

P. S.—If you attend to this holy closet-work, you will be anointed with fresh oil for the pulpit, and then you will bring down God's blessing every time you preach. Take up the cross, despise the shame; and then, when the Chief Shepherd shall appear, instead of getting a portion with the hypocrites, you shall appear with the children whom He hath given you, and receive a crown in which you shall shine as the brightness of the firmament, and as the stars for ever and ever.—Daniel 12:3.



PERSONALITY AND OFFICE OF THE HOLY GHOST

THE HOLY SPIRIT

The Psalmist declared, "I am fearfully and wonderfully made." Man was ordained of God to be a king, knowing no superior sovereignty than that of God. He was monarch of all he surveyed. Had dominion over every living thing. Was made to be master, with master mind, master will, and master thoughts. In his normal condition as in his redeemed relation, he could cry, "O God I think Thy thoughts after Thee." Even in his fallen condition he is proving his sovereignty, his authority over nature he is carrying out his primal commission, humanity's primal charter. All history is but the story of the execution of the commission. Wherever man has gone he has been gaining dominion over the fish of the sea, over the fowl of the air over every living thing that moves, aye, has subdued the earth itself. The fish feed him, the sheep clothe him, the horse and the ox plough for him. Every day man is proving his call to be the viceroy of God Himself—he dikes out the ocean as in Holland, and great Mississippi, as in our own land. He digs canals that connect oceans, and annihilate time and distance, as at Panama, difficulties challenge him only to be mastered, submarine reefs that block harbors and stay the fleets of commerce, are hurled out

of existence as the tiny hand of the child presses the button and lets loose electricity, the servant of man, to hurry the dynamite on its destructive course. He stretches railways, and spans continents, bringing the West and the East so close they can hear each other speak, and by the wireless he cheats storm and death of their victims. By his investigations he drives the fever from the swamps of Cuba and the jungles of the Southland, making pestilential swamps to blossom as the rose, and even mitigating the rigors of climate, until he may be said to be the creator of circumstances, rather than their creature. Digging down into the bowels of the earth he makes its gold swell his coffers, enlarge his homes. He turns its clay to brick, its granite into foundations and massive abutments, its sand into lenses, its iron into countless shops for countless purposes, and its gems into diadems. He ever turns the cactus, curse of the western plains, into spineless vegetable that feeds his flocks, and quenches at the same time their thirst. He makes the air waft his vessel the water turn his mills, the heat move his engines, the electricity carry his messages—what hath not man, God's image, wrought? But listen, material advancement, and conquest are not the ideal, man was made to be "more than conqueror." He was endowed with memory, mind, and will that he might glorify God, enjoy communion with God, magnify his Creator. I said "memory." How often God appeals to it as He talks to man. "Remember the Sabbath day to keep it holy. Remember all the way

that I have led you. Thou shalt remember all the words the Lord thy God hath spoken unto thee. Remember the word that I said unto you. Remember the words of the Lord Jesus." God endowed us with memory that we might become thoroughly equipped in His service. Might have a treasury of things new and old. I was much impressed as I read some short time past of God's wonderful goodness to us, in preparing us for the work before us. The average brain weighs about forty-nine ounces; it measures about one hundred and five cubic inches; it consists of three hundred million nerve cells, of which three thousand are destroyed and disintegrated every minute, so that we have a new brain every sixty days, and let me here say, if we use them to the glory of God, we ought to have a better brain every sixty days, and a better memory, greater ability to remember. To misuse is to abuse, but to use aright is to increase the talent, and consequently the reward. Abraham Lincoln when a store keeper and postmaster in a country town employed every opportunity offered to him to improve his mind. He had mastered grammar, and occupied his leisure time in general reading, taking care to write out a synopsis of every book he perused, so as to fix the contents in his memory. What he did any may do.

In this lecture the third of the series on the 'Battle-field of the Church," I want to discuss the Personality and Office of the Holy Spirit. The cardinal doctrines of the Word should be studied and preached by every man and woman called of God to preach the

Gospel. A denial or even doubt of one essential doctrine taught in the Word means an emasculated, powerless ministry, the pulpiter who denies the "Virgin Birth" is surely weak in the faith, and will be weak in his presentation of Gospel truth, for he gives the lie to the Holy Ghost. "A virgin shall conceive" is the declaration of the Holy Writ, and we believe it. To fall short in hearty acceptance, and belief with both head and heart of the Deity of Jesus Christ, is to fail in ones ministry and in spiritual life and power. I value the so-called, Apostles' Creed because of its sturdy, bold declarations, "I believe in God, the Father; Almighty, Maker of heaven and earth, and in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; I believe in the Holy Ghost." I know of two denominations that deny the personality of the Holy Spirit, and they are devoid of power. A God-anointed, Spirit-filled ministry, will always be a spiritual ministry. When the Apostle met the disciples of John at Ephesus they asked, "Have ye received the Holy Ghost since ye believed?" and they replied, "We have not so much as heard whether there be any Holy Ghost." Paul evidently impressed by the absence of spiritual power in these disciples was led to ask this all-important question. John Wesley, while yet a minister and a missionary to the Indians of America, knew no more of the Holy Spirit experimentally, than did these disciples of John. After he had crossed the Atlantic he was led to cry out, "I went to America to convert the In-

dians, but O who shall convert me?" His effective ministry began when he was born of the Spirit. The manifestation of the Holy Spirit is always essential to Christian experience and efficiency. The teaching and power of the Gospel culminate in the gift of the Holy Spirit. The gift of the Spirit was repeated to the Church on each crisis, each new beginning by the baptism. When Samaria received the Word of God, Peter and John came and prayed for them and they received the Holy Spirit. When Cornelius hungry and obedient opened his heart, and his house to the preaching of the Word, the Holy Spirit fell on all them that heard the Word. The movement which made Antioch a new centre of the Church, and where they lived so true to the Word that here they were first called Christians, was started by men full of the Holy Spirit. In the first missionary venture to Cyprus it was Paul filled with the Holy Spirit who turned heathen to believers, and every man and women called of God to preach should tarry until they become personally acquainted with the Holy Ghost, have fellowship with God the Father and Jesus Christ His Son, our Savior, through the Holy Spirit. Many seem to make a good beginning, but soon fail because they attempt to do business without capitol, they do not ask,, seek until they obtain the indwelling of the blessed Holy Spirit, become temples of the Holy Ghost. We are living in the dispensation of the Spirit, when we do not have to beg for Him to come, He is here. He came nineteen centuries ago. He waits to come in, the only question is will we let

Him come in. The importance of the doctrine of the Personality and power of the Holy Spirit is seen in the many references in the Word, and the many emblems and names. He is called the Breath of the Almighty, Comforter, Eternal Spirit, Free Spirit, God, Good Spirit, Holy Spirit, Holy Spirit of promise, The Lord, Power of the Highest, the Spirit, Spirit of the Lord God, Spirit of God, Spirit of the Father, Spirit of Christ, Spirit of the Son, Spirit of Life, Spirit of Grace, Spirit of prophecy, Spirit of Adoption, Spirit of Wisdom, Spirit of Counsel, Spirit of Might, Spirit of Understanding, Spirit of Knowledge, Spirit of Truth, Spirit of Holiness, Spirit of Revelation, Spirit of Burning, Spirit of Glory, Seven Spirits of God, Voice of the Lord. There are also the following emblems: Water—cleansing, fertilizing, refreshing, abundant, freely given. Fire—purifying, illuminating, searching. Wind—independent, powerful, sensible in its effects, reviving. Oil—healing, comforting, consecrating, illuminating. Rain and Dew—fertilizing, refreshing, abundant, imperceptible. A Dove—gentle, innocent, meek, forgiving. A Voice—speaking, giving warning, teaching. A Seal—impressing, securing, authenticating. I want to quote from Dr. Torrey on this immediate phase of this subject—the importance of the doctrine from its practical standpoint. “If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, ‘How can I get hold of and use the Holy Spirit?’” but if we think of Him in the Biblical way as a Divine

Person infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, 'How can the Holy Spirit get hold of and use me?' Is there no difference between the thought of the worm using God to thresh the mountain, or God using the worm to thresh the mountain! The former conception is low and heathenish, not differing essentially from the thought of the African fetich worshipper who uses his god to do his will. The latter conception is lofty and Christian. If we think of the Holy Spirit as merely a power or influence our thought will be, 'How can I get more of the Holy Spirit?' but if we think of Him as a divine Person, our thought will be, 'How can the Holy Spirit get more of me?' The former conception leads to self examination, the latter conception to self-humiliation, self-emptying, and self-renunciation, all of which mean 'crucifixion' of self. If we think of the Holy Spirit merely as a Divine Power or influence, and then imagine that we have received the Holy Spirit, then will be the temptation to feel as if we belong to a superior order of Christians, but if we think of the Holy Spirit as God has revealed Him unto us in the Word, a Divine Being of infinite majesty, condescending to dwell in our hearts, taking possession of our lives, it will put us in the dust and make us walk very softly before God. It is of the highest importance from an experimental standpoint that we know the Holy Spirit as a Person, as an ever present, living, Divine Friend and Helper. In these lectures I want each one to see and feel the great stress of the doctrine of the Per-

sonality of the Holy Spirit in connection with His relation to the salvation of men. That the Holy Spirit is a Person, that He is God, instead of an influence from God may be proved from various passages of the Holy Scripture: 1. That the Holy Ghost is God, and one with the Father and the Son may be proved from the formula of baptism by Christ. "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." 2. From the Apostolic benediction, "The grace of our Lord Jesus Christ, the love of God the Father, and the Communion of the Holy Ghost be with you all." 3. From Peter, "Holy men of old spake as they were moved by the Holy Ghost," and yet the Word of God declares that "all scripture is given by inspiration of God." So that the Holy Ghost and God are considered one. The relation of the Holy Spirit to the salvation of the world may be a reference to the original meaning of the term from which we have Ghost. The learned say it is from Guest, or "Gest" a Saxon word, a Spirit. Then it is Holy Guest, and it should be born in mind that this title is expression of the office work of the third person of the Godhead. He is the outgoing or procession from the Father and the Son. His action on the world may fitly be compared to the invisible movement of the atmosphere. The gushing out of light or the gushing forth of wind, hence it is said, 1. The Spirit of God moved upon the face of the waters, 2, Again Christ, "breathed on them, and said, Receive ye the Holy Ghost. 3. Then on the day of Pentecost, the Holy Ghost,

came upon them like a mighty rushing wind, and they were all filled with the Holy Ghost. 4. Then we have another phrase expression of the same work—Inspiration. It has reference to breathing—taking in—infusion—impartation. It is God entering the soul—breathing life into the dead.

Aside from the Scriptural proof of the Personality of the Spirit, I want to call your attention to the characteristics of personality, which are also ascribed to Him, attributes the same as to the Son of God. He is called the eternal Spirit. Eternity belongs alone unto God, is an essential attribute. Omnipresence is also ascribed unto Him—"Ye are the temples of the Holy Ghost." As many as are led by the Spirit of God they are the sons of God." As all true Christians are led by Him, and are His temples, He must be Omnipresent: present to them at all times and all places. He is omniscient, "the Spirit searcheth all things, yea the deep things of God." Here the Spirit is said to search or know all things absolutely, and then as if to make this more emphatic that He knows even the deep things of God, things hidden from every creature, the depths of His essence, the secrets of His counsel, for that this is intended appears from the next verse when He is said to know the things of God even as the spirit of a man knows the things of a man. Supreme majesty is also ascribed to Him so that to lie to Him, to blaspheme Him, to vex Him, to do Him despite are such sins as will render the offender liable to divine punishment. A person He must be or He could not be

blasphemed, a divine person He must be to constitute this blasphemy a sin so malignant a kind as to place it beyond the reach of mercy. Read this, "Why hath Satan filled thine heart to lie unto the Holy Ghost, thou hast not lied unto man but unto God."

Another thought in connection with this subject: the Holy Spirit knows, feels and wills. When one says that the Holy Spirit is a person we do not mean that He has hands and feet and eyes and nose, these are the marks, not of personality but of corporeity. We mean that He is a Being who knows and feels and wills. These characteristics are ascribed to the Spirit again and again in the Word of God. Listen carefully to the following: "God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God, for what man knoweth the things of a man save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God," proving conclusively the Holy Spirit is not an illumination that comes into our mind, but He is a being who Himself knows the deep things of God and who teaches us what He Himself knows. The Apostle writing to the Corinthians says, "But all these worketh the one and the same Spirit, dividing to each severally as He will," proving again He is a Divine Person who uses us according to His will. Here is where many good persons make a mistake, they fail to get the lesson we are to be abandoned unto the Holy Spirit to be used as He wills. Dr. Torrey says, "I rejoice that there is a Being infinitely wise who is willing to come into my heart,

take possession of my life, and use me as He will," bringing us into the experience for which I trust we all pray, "Thy will be done on earth as it is done in heaven." Romans 8: 27, reads, "He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Here "mind" is ascribed to the Holy Spirit, the word "mind" here includes the idea of thought, feeling and purpose, personality in the fullest sense ascribed to the Holy Spirit. Romans 15: 30 ascribes "love" to the Holy Spirit. "Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me." The Holy Spirit loves as tenderly as does the Father, or as does the Christ who in His death commended the love of God to us. Men talk much of the love of God who gave His Son, and of the Son who gave Himself for the Church, but how few of us say much, or speak of the love of the Spirit, and yet every day of our lives He has been absolutely faithful, saying to us again and again, "This is the way, walk ye in it," and just as truly as it is written, "God is love," so truly the Spirit of the Lord God is love—love that manifests itself every day of our lives when we are ignorant and know not how to pray as we ought, the Spirit Himself maketh intercession for us, with groanings that cannot be uttered.

We find some who deny the personality of the Spirit is taught in the Old Testament, but they seem to forget, or they ignore the creation acts of the

Spirit as recorded in Genesis, when the Spirit of God moved upon the face of the waters, and that passage in which God said, "Let US make man," and that other pregnant passage "lest he become as one of us." Dr. Schofield says, on page 981 of the Schofield Bible, in his summary of the Old Testament Doctrine of the Holy Spirit, "The Personality and Deity of the Holy Spirit appear from the attributes ascribed to Him and from His works. He is revealed as sharing in the work of creation and therefore omnipotent." In Job 26: 13 we read, "By His Spirit He hath garnished the heavens," and in 33: 4, it declares, "The Spirit of God hath made me, and the breath of the Almighty hath given me life," while the Psalmist sings in blessed harmony, "Thou sendest forth Thy Spirit, they are created," while David in soul agony, cries, "Take not Thy Holy Spirit from me, restore unto me the joy of Thy salvation and uphold me with Thy free Spirit." In Nehemiah 9: 20, with grateful heart he says, "Thou gavest also Thy Holy Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst." One finds in searching the Scriptures they are a unit in doctrine, in fact it has been well said, almost every doctrine in the Bible has its inception in Genesis. It is indeed the Book of Beginnings.

Grief is also ascribed to the Holy Spirit. The Apostle's writing to the Church at Ephesus, says, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. While He

comes to abide in us and to make us indeed His temple, there are things which grieve Him and persisted in will cause Him to leave us, anything that is unlike Jesus, anything that is selfish, unkind, or worldly, grieves Him and hardens us. He dwells in us, walks with us, and we live in Him, He knows all we do, think or say and as a dove, He is sensitive to the least approach to evil. Knowing this we should live in the Spirit, walk in the Spirit, mind the things of the Spirit and thus fulfill all the will of God.

Let me now call your attention to the office and work of the Holy Spirit. Jesus said before His departure, The Comforter when He is come shall reprove the world of sin, and righteousness and judgment, of sin, because they believe not on me, of righteousness because I go to my Father, of judgment, because the prince of this world is judged, He shall guide you into all truth, He shall take the things of God and show them unto you, He shall bring all things to your remembrance, whatsoever I have taught you. I earnestly desire to convince every one at this time we do not have to pray for the Spirit now to come; He is here; He came nineteen centuries ago; He is at the door of every heart. It is a waste of time to pray for Him to come—it is a perversion of the truth. We are living now in the dispensation of the Holy Ghost. When Jesus said, "Behold I stand at the door and knock," He meant in the person of the Holy Spirit. When He said, "The Father and I will come and take up our abode with you," He meant in the Spirit. Years ago an

eminent Scotchman was preaching on the Holy Spirit, and in the unction of the Spirit He cried out in the midst of the sermon, "O Holy Spirit come," while back in his congregation an old saint cried, "He has come, He has come, He is here." O that God would help each one to realize, "He is here." Nothing but a lack of faith keeps men and women to-day out of their heritage. "Out of their inwards parts shall flow rivers of living water, this spake He of the Holy Spirit, which they that believe on Him should receive, for the Holy Ghost was not get given." Not yet given, but on the day of Pentecost Peter said, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, that I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams, and on My servants and on My hand-maids I will pour out in those days of My Spirit, and they shall prophesy." We are living in "the day of the Spirit" and nothing but unbelief keeps saints to-day from the fulness of the blessing of the Gospel of Christ. It was not for Pauls, nor Stephens, nor Tydias alone, but for all them that believe, all they that believe should receive.

The Holy Spirit comes not only to convince, He comes to quicken the soul to spiritual life. It is by Him we are born again, and made new creatures. He is the root of all the Christian graces called the fruit of the Spirit, and it is by the Spirit of adoption that we receive a direct inward testimony to our

personal forgiveness and acceptance through Christ and are filled with peace and consolation. He is the Comforter referred to in John 14:16, 17: "And I will pray the Father and He shall give you another Comforter that He may abide with you forever, even the Spirit of truth." Just as truly as Jesus present personally to teach and bless His disciples was a comfort to them, so the Holy Spirit shall be another Comforter, personally present, guiding, teaching, illuminating and sanctifying. I want again to insist the Comforter, the Holy Spirit has come and is one alongside of you, one who is constantly by your side as your Helper, Counsellor, Comforter, Friend. As in every extremity the disciples turned to Jesus, so we may turn to the Holy Spirit and find instant response to every heart cry, every longing of the soul.

Ministers of the Gospel, Rescue Workers, all persons interested in the salvation of souls should remember, the office work of the Holy Spirit is, that Divine Agent, acting on the soul of man with the view of saving him. For the accomplishment of this work He takes the things of the Father and of the Son, such as creation, providence, the Atonement, the Word of God, the experience of Christians, as instruments in His hands which He works. Man here also becomes a co-worker with God, for it is God, the Holy Spirit, working in man mightily and we must remember that without the Holy Spirit working, without the unction from Him, without His anointing, all our education, all our preparation, all that is human that we can do will be but sounding brass

and tinkling cymbals. The Holy Ghost is not only the Executive of the Godhead, He is not only the Conservator of Doctrine of Orthodoxy, He is the Expositor of the Father and of the Son, and may I digress here a moment, and say the Holy Spirit is the only Person in the Trinity which man is capable of resisting to any extent, even though we are living in His dispensation. God created and upholds the world irrespective of individual men; He makes His sun to shine upon the evil and the good, irrespective of moral character. The Son made atonement without reference to the conduct of men, but when we come to the Holy Spirit, His work is saving, is eminently under the lets and hindrances of men, of individual man. The Holy Spirit treats man as he is. If He reaches the heart He does it through man's intellect, his perceptive and reasoning faculties. He enlightens by bringing before the mind what Christ has said, and how mysteriously does He do this work, the operation of the Spirit is like a flash of light. Some truth falls on the mind with unnatural force, or some parts, event or occurrence suddenly stands out before us with startling vividness and power to convince. The Spirit gets in close argument with the sinner, pressing him with a kind of reasoning that baffles him, shows him his own wicked heart and life, and right here again and again the subject of all this conviction will resist the Holy Spirit, do it successfully, and say, deliberately say it, "Go thy way, for this time, when I have a convenient season I will call for Thee." Man, sinful

man, dismissed God as though He was an enemy. Man does not like to be reprov'd, yet this is the office of the Holy Spirit, "to reprove the world of sin, of righteousness and of judgment," and when He does this, when He presses the individual with the fact of his sin and that he is a sinner, that he must be born again or lost in hell, and that soul obstinately refuses to obey God, to act upon the light and convictions of his conscience, then there is such decided resistance to the Spirit that it almost baffles description. It means, war with God, with the decrees of God, with the providences of God, with the Word of God. I want here to use an illustration to show what an awful thing it is to resist the reprovings and the conviction that is wrought by the Holy Ghost. There was a great revival on in a certain town where resided an old infidel, a man of talent and extensive reading, but a real hater of religion. For years this man had been lecturing to classes of young men in the neighboring cities and village, leading souls to ruin by the hundreds. At last to the surprise of all the neighbors, this old hardened sinner appeared at the church. Night after night with anxious look he appeared, coming every night nearer to the pulpit. Finally, as penitents knelt at the altar and were praying audibly, for no one in that revival was converted who did not pray audibly, and sometimes one hundred penitents were enjoyed in prayer at once, this man arose in an interval of prayer and these are the very words he spoke, "I can stand that man's preaching, I have arguments to

meet him, but I can't stand these boys." Here he wept visibly, and in a broken way, he continued to say, "When I was a boy, I prayed like them, and felt as they do, but now—" here he stopped short, with a sensation through the house that may be imagined for no one knew of his early history and no one suspected that he ever prayed. For sixty years he had carried the Spirit's marks on him, with all his contending, debating, toiling, swearing and sinning, reviling at religion, he had failed to take out of his own soul the demonstrations of the truth, God's deep voice on Him could not be unspoken, and now though for three score years this voice had been, to all appearance, sleeping, yet here it came forth with a terribleness of accent which shook the old man, soul and body. He could stand ministers and Bibles, he could weather the long years of mercy and judgment, of patience and providence, but when he was made to confront the boyhood experience of truth and God, he quailed before it's power. He knew all along that religion is true. How the saints prayed for him as, week after week, he appeared as a penitent. But he said he had resisted so long and reasoned so much against religion, that he could not believe. He died in darkness at last, proving most convincingly, it is a terrible, awful thing for man to resist the Holy Spirit in His office work upon the soul of man.

Another argument in favor of the Personality of the Holy Spirit, is seen in the fact He does all the things a person does. He talks, He inspires,

He hinders. When Philip went down to the way which is a desert leading from Jerusalem to Gaza, he saw a chariot driving near, and the sole occupant was the eunuch on the way home and the sacred record of the event says, "The Spirit said unto Philip, Go near and join thyself to this chariot," and when the business upon which the Lord had sent him was completed "the Spirit caught him away and the eunuch saw him no more, but Philip was found at Azotus." Another good and very convincing scriptural proof is as follows: "The Holy Ghost said, Separate Me, Barnabas and Saul, for the work whereunto I have called them. So they having been sent forth by the Holy Ghost, departed." When you take the personality of the Holy Ghost out of the establishing of Christianity, take out the mission and work of the Spirit, the calling, arresting, convincing, convicting, enlightening, transforming, energizing wrought by Him, the the whole fabric amounts to naught, crumbles to a shapeless mass of ruins. Remember they were not only called and sent forth by the Holy Spirit, they were directed—"When they essayed to go into Bithynia, the Spirit suffered them not," when they would preach the Gospel in Asia, they were forbidden of the Spirit. The first hypocrites in the Church, in the Acts, are said to have lied unto the Holy Ghost, and therefore to have lied not unto men, but unto God, and all through the Gospel the Personality of the Holy Ghost governs the Lord's entire strain, and must interpret those

many passages in which the influences of the Spirit's operations are identified with Himself.

An additional proof of the Personality of the Holy Spirit is seen in the fact that a treatment of the Holy Spirit is predicted, that only could be predicted of a person. Old Testament and New unite in this. In Isaiah we read they rebelled and grieved His Holy Spirit, therefore He was turned to be their enemy, and Himself fought against them. The Holy Spirit rebelled against and grieved by the rebellion. One cannot rebel against an influence—grieve an influence, you can only grieve a person, rebel against a person. In Hebrews we read, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and done despite unto the Spirit of grace?" Here the Holy Spirit is treated with contumely. Whenever a truth is presented to our thought it is the Holy Spirit who presents it. If we refuse to listen to that truth, we turn our backs deliberately upon that Divine Person who presents it, we insult Him.

To sum up the arguments this far adduced as a Divine Person, our regards are therefore but to Him as the object of trust and worship, of prayer and blessing, duties to which we are specially called, both by the general consideration of His Divinity, and by that benevolent and attractive character under which He is presented to us in the whole scripture. (Let me say here, it is somewhat curious to notice

that wherever the Holy Ghost is spoken of in the Bible, He is spoken of in terms of gentleness and love. We often read of "the wrath of God" the Father, as in Romans 1:18, and we read of the wrath of God the Son, as Psalms 2:12, but we nowhere read of the wrath of God the Holy Ghost.) Looking at His work in creation we see Him moving upon the face of chaos and reducing it to a beautiful order; in providence renewing the face of the earth, garnishing the heavens, and giving life to man. In grace we behold Him expanding the prophetic scene to the vision of the seers of the Old Testament, and making a perfect revelation of the doctrine of Christ to the Apostles of the New. He reproves the world of sin and works secret conviction of its evil and danger in the heart. He is "the Spirit of grace and supplication" the softened heart, the yielding will, all heavenly desires and tendencies are from Him. He hastens to the troubled spirits of penitent men, who are led by His influence to Christ, and in whose hearts He has wrought faith, with the news of pardon and "bears witness" of their sonship "with their spirit." He aids their infirmities, makes intercession for them, inspires thoughts of consolation and feelings of peace, plants and perfects in them whatsoever things are pure and lovely and honest, and of good report, delights in His own work in the renewed heart, dwells in the soul as in a temple, and often having rendered the Spirit of God, without spot or wrinkle, or any such thing, sanctified and meet for heaven, finishes His benevolent and glorious work by

raising the bodies of saints in immortal life at the last day. So powerfully does "the Spirit of glory and of God, claim our love, our praise, and our obedience. In the forms of the churches of Christ in all ages. He has therefore been associated with the Father and Son in equal blessing and glory, and when such forms are not in use, this distinct recognition of the Spirit, so much in danger of being neglected, ought, by ministers, to be most carefully and constantly made, in every act of devotion, that so equally to each person of the eternal trinity, glory may be given in the Church throughout all ages. Amen! The doctrine of the Trinity is, indeed, invalidated, if the Holy Spirit is a mere influence, and not a person, while all through the Word we learn this doctrine is the very essence of the Christian religion, the foundation of the whole revelation, and connected with every part of it. All that is peculiar in this religion has relation to the redemption of Christ, and the sanctification of the Spirit. In the sacred scriptures a true faith is made as necessary as a right practice, and this in particular in order to that end. All Seventh Day Adventism and Campbellism and all other heresies which destroy the Personality of the Holy Spirit, are little less than schemes of infidelity, since the authority, influence and end of the Gospel are as effectually made void by disowning the character on which the Sanctifier is there represented, as even by the contesting the evidences of its Divine original. It is the Holy Ghost who makes alive, and who can give life but God? When in the

vision of the "Dry Bones," the prophet was commanded to prophesy unto the wind, "prophesy son of man and say unto the wind, Thus saith the Lord God, Come from the four winds O breath, and breathe upon these slain that they may live. So I prophesied as He commanded me, and the breath came, and they lived, and stood upon their feet, an exceeding great army." Listen to God's own interpretation, let preachers lay it to heart, and honor the Holy Ghost, "Thus saith the Lord God, Behold O My people, I will open your graves, and cause you to come up out of your graves, and ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you and ye shall live." Notice—no life without the Spirit, no power; you may have the bones together and the sinews and the flesh and the skin cover them above, but they are dead, they need the life-giving Holy Spirit. Finney knew this and was a power for God; Moody knew it and evangelized two continents; every preacher, every worker who honors God in the ministry, has learned it is not by might, nor by power but by the Holy Ghost.

John Wesley in his sermon on the "Witness of the Spirit," says that what He testifies to is "that we are the children of God" and the immediate result of this testimony is, "the fruit of the Spirit," love, joy, peace, longsuffering, gentleness, goodness, and without these the testimony itself cannot continue, for it is inevitably destroyed, not only by the commission of any outward sin, or the omission of any

known duty, but by giving way to any inward sin, in a word, by whatever grieves the Holy Spirit of God. Again he says, "By the testimony of the Spirit, I mean, an inward impression on the soul whereby the Spirit of God immediately and directly witnesses with my spirit that I am a child of God, that Jesus Christ hath loved me, and given Himself for me, that all my sins are blotted out and that I, even I, am reconciled to God." The Holy Spirit so acts upon the soul by His immediate influence, and by a strong, though inexplicable operation, that the stormy wind and troubled waves subside and there is a sweet calm, the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that all his iniquities are forgiven and his sins are covered. This is the clear teaching of the scripture—"the Spirit Himself beareth witness with our spirit that we are the children of God." "Because ye are sons, God hath sent the Spirit of His Son unto your hearts, whereby we cry, Abba Father." Note especially Mr. Wesley's strong persuasion of the Personality of the Holy Ghost, manifesting itself in the use of the masculine pronoun all through this sermon. I suppose there are some holiness evangelists who would condemn me for quoting Andrew Murry, but in the presence of his holy life and blessed work accomplished for God I am of the opinion all critics of Andrew Murry should remain silent until they do better work than he. He says on his work on the spiritual life, "The Holy Spirit brings the presence of Christ, He gives the likeness of Christ, and works the power of

Christ," and he further remarks, "A man can live filled with the Holy Spirit just while he is walking along quietly in his daily duties." I am thinking now much of the practical results of a living faith in the promise of Jesus. When He the Comforter is come, He will guide you unto all truth. He will take the things of God and show them unto you. He will bring all things to your remembrance, He shall not speak of Himself, but whatsoever He shall hear that shall He speak and will shew you things to come. He shall glorify Me for He shall receive of Mine and shall shew it unto you." The truth into which the Spirit guides is the personal Christ, for said He not, "I am the truth." The Holy Ghost is the Revealer of Christ. He alone makes Christ glorious. He alone gives the knowledge we have of Christ. How do we know there is a Savior? From the Bible. Outside the covers of that book there is not a single hint there is a Christ. And whence came the Bible? "Holy men of old spake as they were moved by the Holy Ghost." But when we have the Bible and read it, how do we then know anything of Christ save as the Spirit reveals Him? Abraham saw the day of Jesus Christ, but it was by the Holy Ghost. Eze-kiel was transformed at Chebor but only when the Spirit entered in him, so a real Christian is made by the spiritual apprehension of Christ, and the Holy Ghost alone can give that. Henry Ward Beecher said, "Such is my belief in the reality and existence and agency of the Divine Spirit that I think I should have no hope, and no faith as a minister and as a

laborer for the enfranchisement of mankind, if it were not that I believed there was an all-prevalent, vitalizing Divine Spirit. I should as soon attempt to raise flowers if there were not atmosphere, or produce fruit if there were no light and heat, as I should attempt to regenerate men if I did not believe there was a Holy Ghost. I have faith in the Divine Spirit spread abroad over the whole human family, which is really the cause of life in the higher directions, and it is this faith that gives me hope and courage in all labors." The Word of God is the sword of the Spirit and without the Spirit is powerless. Gospel ordinances which are so instrumental in quickening the affections of the spiritually-minded, are unsuccessful if the heart is not enkindled by the Divine grace. The Holy Spirit must apply the love of Christ to the soul, and then the fire will begin to burn, and the value of ordinances be felt in raising the affections into a flame, so that we are led to say with the disciples on the way to Emmaus, "Did not our hearts burn within us while He talked with us by the way and while He opened to us the Scriptures." Prayer is prayer only when we pray in the Holy Ghost. As the sails of a ship carry it into the harbor, so prayer carries us to the throne of God. But as the sails cannot of themselves speed the progress of the vessel unless filled with a favorable breeze, so the Holy Spirit must breathe upon our hearts or our prayers will be motionless and lifeless. When we know not how to pray as we ought, the Spirit Himself maketh intercession for us with groanings that can-

not be uttered. "None can say that Jesus is the Lord but by the Holy Ghost." One may say the words without any special work of the Spirit on him, and so may a parrot, but to say Christ is Lord, believingly, with thought and affections comforting with the greatness and sweetness thereof, requires the Spirit of God in heart and tongue. The Scriptures are understood savingly, only by the inward illumination of the Holy Spirit, and every child of God knows experimentally of this illumination, this quickening wrought by the Spirit. How preposterous then for any to-day to say the Spirit is a mere influence. Listen to the argument of Owen, though it is two hundred years old: "The Scriptures inform us that the Holy Spirit rules in and over the Church of God, appointing of it under Him, that He discerns and judges all things, that He comforts them that are faint, strengthens them that are weak, is grieved with them, and provoked by them who sin, and that in all these, and in other things of like nature innumerable, He works, orders and disposes of all according to the counsel of His own will. Hereupon He directs us so to order our conversation toward God that we do not displease Him, telling us thereon what great things He will do for us, on which we lay stress of our obedience and salvation. Can any man possibly, who gives testimony to the testimony of the Scriptures, conceive otherwise of the Spirit than of a holy, wise, and intelligent Person? Now while we are under the power of these apprehensions, there comes to us some men, and they tell us that what the

Scriptures speak concerning the Holy Spirit is, indeed, true, but that in and by all these expressions which it uses concerning Him, it intends no person as it seems to do, but 'an accident, a quality, an effect, or influence of the power of God' which figuratively does all the things mentioned, namely that has a will figuratively, and understanding figuratively, discerns and judges figuratively, is sinned against figuratively and so all that is said of Him." Surely one can and may know the Holy Spirit as the Guide, the Comforter, the Sanctifier, to his own personal comfort and satisfaction. Another thought now comes, this, to deny the Personality of the Holy Spirit is also to deny the Trinity, and rob Jesus the son of God of His divinity, for the words of Jesus and His teachings are capable of no other interpretation than that given in these lectures and if His teaching, His Word can be successfully impugned so can His deity.

Now let me apply these teachings, this interpretation of this great truth to our every day lives, our daily experiences. We believe this to be true, we subscribe to the doctrine of the Personality of the Holy Spirit, but do we in our thought, in our lives, in our attitude toward Him, treat Him as a Person. Do we live in Him, walk in Him, pray in Him, preach in Him? Are we conscious of His leadings, are we obedient? Do our hearts burn within us, as we commune with Him? Do we abandon ourselves to the Holy Ghost, soul and body, for time and eternity surrendered unto Him? Do we have communion,

companionship with Him? The Word says, "If any man have not the Spirit of Christ he is none of His." We, as temples of the Holy Ghost, are indwelt by the third Person in the Trinity, the Omnipresent One. We are to have fellowship with Him, enter into His plans, joy in His joys, follow where He leads. Here is the secret of victory. Here is the inspiration of hope and courage. Here is assurance that never fails. Here is a privilege so few avail themselves of, and yet all may. Yoked up with the Holy Spirit one may have victories in the individual life, in the work of God for souls. Obeying the command, "Be ye filled with the Spirit," meets the will of God for us in this dispensation, and nothing less will. Some professing Christians act as though this was one of the luxuries of the Christian experience, and may be used or not, just as they choose, but please look at it scripturally and see that it is a command, a binding obligation, and to fail here means a failure in the Christian life. Not only Peter and the Apostles, they were all filled with the Holy Spirit. The Holy Ghost fell upon all them that heard the Word. Stephen was full of faith and power and we to-day may, and should have the abiding, the indwelling, the fulness of the Spirit. Men and woman all over the land, in camps and conventions and Bible Schools are crying, "O Lord, fill me with Thy Spirit," when they should be praying, "O Lord, empty me, empty me of self, kill me out dead to all ambitions that are outside the will of God. I surrender unconditionally to Thee." This is an absolute necessity, in the layman or in

the preacher. Fields are white unto the harvest, but laborers are few, laborers who are abandoned unto the will of God. When the live coal from off God's altar touched the lips of the old prophet, he said, "Here am I, send me" and more folks would go if they would first become equipped, endued with power, but remember there is no power without receiving the Holy Ghost. "Ye shall receive power after that the Holy Ghost comes upon you." Men keep filled by meeting conditions, by keeping prayed up, and paid up. Live in the light, walk in the light, we only have the cleansing as we walk, move with the light; keep ourselves unspotted from the world. But here comes the question that we meet anywhere. How? The Word says, "This spake he of the Holy Ghost which they that believe on Him should receive." Are you a believer, are you meeting conditions, are you exercising a definite faith for the Holy Ghost? Do you give Him the right way in all your life through every avenue of your being. Ye shall receive power the Holy Ghost coming upon you. Believe God and have the victory and keep the victory. Jesus said, "Without Me ye can do nothing." He has gone, but is here in the Holy Spirit. The worker in His hands, abandoned unto Him, may accomplish much that will hasten the coming of Jesus, when the wilderness shall blossom as the rose. I admire the truth in the illustration of that mighty man of God, Phillips Brooks. "Look at the artist's chisel, the artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve, and that

it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment as it cries, "Why cannot I carve?" Then the artist comes and seizes it. The chisel lies in his hand, and is obedient to him. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The chisel and the sculptor are not two, but one, it is the unit which they make, that carves the stone. We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel, but the chisel can do nothing, produce no beauty of itself. The artist must seize it, and the chisel lay itself in his hand, and be obedient to Him. We must yield ourselves altogether to Christ, and let Him, by the indwelling of the Holy Spirit use us. Then His power, His wisdom, His skill, His thought, His love shall flow through our soul, our brain, our heart. Richard Sheridan said he often went to hear Rowland Hill preach "because his words flowed hissing hot from his heart." Chalmers main forte as a college professor and as a preacher, was his blood earnestness. "What we want," said a Chinese convert, "is men with hot hearts," but remember there is no blood earnestness there is no such thing as a hot heart, without the surcharging, the infilling, and indwelling of the Holy Spirit. Eloquence is logic set on fire of the Holy Ghost. It does not come from study, from

intense application, but from the abandonment of mind, brain heart, and life unto Him. When filled with the Spirit, the Church will have power with God and with man, every fibre will pulsate with love, there will be indeed the liberty that comes only with His presence. George Whitfield said when he was ordained, "I offered up my whole spirit, soul, and body to the service of God's sanctuary" and that God accepted of the offering is proved by the years of successful ministry that followed, also proving that to-day it is the Holy Ghost who alone qualifies men for the work whereunto God calls them. I want now to quote from Rev. S. D. Gordon and so I give him the credit. "Jesus, very Son of God, was in that wonderful human life of His, utterly dependent upon the Spirit. At the very outset, before entering upon a single act or word of His appointed ministry, He waits at the Jordan waters until the promised anointing of power came. What a picture does that prayerfully waiting Jesus present to powerless men to-day? From that moment every bit and part of His life was under the control of the Spirit. Impelled unto the wilderness for that fierce conflict with Satan—"driven of the Spirit," one evangelist says, then "coming back in the power of the Spirit unto Galilee." When He went into the synagogue He took the book out of the hand of the minister and opened at the prophet Esaias, He read, "The Spirit of the Lord God is upon Me because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to to heal the broken hearted, to preach deliverance

to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "Through the Spirit He preached, taught, healed, and cast out demons. The writer to the Hebrews assures us that it was through the power of the eternal Spirit that He was enabled to go through the awful experience of Gethsemane and Calvary, and Luke adds that it was through the same empowering Spirit that He gave commandment to the Apostle for the stupendous task of world-wide evangelization, and then at the very last, refering them to that life of His, He said, "As the Father hath sent Me into the world, even so send I you." Let me ask if He, very God of very God, yet in His earthly life intensely human, needed the empowering, the anointing of the Holy Spirit do not we? But turn from the Gospels to the Acts, this is the Holy Spirit Book. Jesus is dominant in the Gospels, the Spirit of Jesus in the Acts, called by some the fifth Gospel. Here the Spirit is the only continuous personality from the first to the last, He is the common denominator of the Book. The first twelve chapters group about Peter, the last sixteen about Paul, but they all group about the Holy Ghost. He is the one dominant factor throughout. The first fourth of the book is aflame with His presence at the center, Jerusalem. Thence out to Samaria, and through the Cornelius door to the whole outer non-Jewish world. At Antioch the new center, and thence through the uttermost parts of the Roman Empire into its heart, His is the pre-

sence recognized and obeyed. Read every important incident in the book and find the pivot on which all else rests in the unhindered presence of the Holy Spirit.

Beloved, do you believe that to-day the Holy Spirit possesses men and women as fully as He did in the time of the Acts of the Apostles. Do you act as though you believed it, that you may be controlled by the Personality and that Personality is the Holy Ghost. Do you know that spirit operates on spirit. Demons know this, it is the secret of demon possession, they seek to possess the individual that through him they may make other individuals bad, wicked. So the Holy Spirit works through the individual—"ye are the temples of the Holy Ghost." He seeks to clothe Himself with humanity—"the Spirit of Jehovah clothed Himself with Gideon." Gordon here commenting on this scripture, says, "Gideon's personality was merely a suit of clothes which God wore that day in achieving a tremendous victory for His people." The same expression is used of Amasai, 1 Chron. 12:18, and of Zechariah, 2 Chron. 24:20. We read in Acts that Philip was full of the Spirit, and when there was a poor black man, hungry to know what the prophet meant, the Spirit knowing whom He controlled, told Philip to leave the big revival he was in at Samaria, and go down to a desert place, and when he obeyed and went to the place, then he found more explicit directions, "draw near that chariot" and obeying He led a soul to Christ. Do you really believe that the Holy Spirit will clothe

you want to be at your best for God. May He, may He not, can He? We all know He can, but may He? Will you let Him work in you, abide in you, control you, that He may work out His plan for you, His plan for this world. He is always the One alongside to help you, the One inside to bless you. With Him you are invincible, more than conqueror. Will you let Him have His way? The Holy Spirit will never do His best in our lives until there is perfect freedom given Him. Make choice NOW. Do not wait. Out from this Bible School may go men and women who are a flaming fire for God, if He can have His way. Purdy closed his law books, abandoned himself to God, the Holy Spirit came upon him and he went everywhere preaching the Word. Finney says, "As I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity going through and through me. Indeed, it seemed to come in waves and waves of liquid love, for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and

love. These waves came over me, one after another until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I can not bear any more,' yet I had no fear of death. We remarked in the course of these lectures, the Holy Spirit is the Conservator of Orthodoxy. Dr. Watson says that one who has the Holy Spirit will be preserved from error. If we wait humbly before God and ask for divine guidance He will guide into the truth, and keep our feet from stumbling.

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